1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

time he comes to life he does not go to a new place to live. I never heard that when they come to life they become young again.

Even modern features were incorporated in their conception of this land. One woman saw a schoolhouse there: she heard its bell. She went to her mother's home there. They told her her children went to school. When she woke, she found everything so lonesome here. There are some white men there, according to Kutox.[40]

A woman was reported as having dreamed of being taken to the top of a mountain, but it was nothing but a hill. A half-sister, who had been dead some time, told her that she should go with her. All their relatives were over there and she (the human) would play the dice game. The dead woman wanted her to join the crowd of dead playing that game. She told her everything was nice there, with everybody present except those left behind, those who had been buried not cremated. The dead say they cannot take in those who are buried, because they smell too badly. Those who were buried live on the north side of the land of the dead. They wander all the time carrying boxes (coffins) on their heads, looking for shades to live under. When they tire, they lay them down and sit on them. The dead think this appalling. The woman who told this died a year after her dream.

There was no belief of the rebirth of ordinary dead in our world, but twins and deformed persons were reborn. They were believed to come from a village of their own, an adjunct of the village of the dead lying to the northwest. Some of the deformed there were without arms, others without noses or mouths; some had an eye in the middle of the forehead. These persons, deformed and twins alike, were born in our world only as visitors. "They say, 'We want to go on a long journey' and they leave there. When others there miss them, they say 'They have gone somewhere to rest under a shade.' These wanderers are born here as deformed babies." This was infrequent "because people do not leave their homes casually." When twins and deformed people died, they returned to their village, not to the land of the dead, until they were reborn. If they were mistreated here they would not stay, but go back where they came from.[41]

[40] When I was leaving at the end of my field trip, Kutox told me that he would be dead before I returned. But I should probably meet him in the land of the dead, for "you are a good white man." If I found my notes insufficient, he would be glad to help me again there. I was to look for a young handsome man.

[41] An instance of the birth of a tiny, delicate baby believed to be one of these, and their reactions to it, is cited in the section on "Birth," p. 304.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

The sex of the child could be predicted: for a boy the pains followed rapidly and were sharper than for a girl. They say that when a woman had borne only sons or daughters and at last one of the opposite sex was born, it would be her last child. An extension of the idea was cited: when the youngest child of I—— walked at an early age, although her elder children had been slow in learning to walk, they said it would be her last child. 892 844

Whether one would have a child at all was forecast by a dream. A man or woman might dream of gathering little birds or puppies, of being fond of them. This was an omen that they would have children. Other dreams were interpreted as signs that they would have no children. 787 892

Twins and deformed infants, unlike ordinary children, were thought to be reborn. They were in this world merely as visitors, hence if they were mistreated they would return to their home. Their village was believed to lie to the northwest beyond the Hassayampa Mountains. Some of its inhabitants were without arms or mouths or noses; some had a single eye in the middle of their foreheads; others were twins. These people would say, "We want to go on a long journey," and would wander into this world to be born. When their fellows missed them, they would say, "They have gone somewhere to rest under a shade." Their advent was infrequent because people do not leave their homes casually. When twins and deformed persons died, they returned to this village, not to the land of the dead, until they were reborn. It was considered lucky for a mother to have twins. 775 845

No physiological reason was assigned for twinning. On the other hand, an albino (hiʔa'hwa't, "red eyes") was thought the result of the pregnant mother having eaten something gnawed by a gopher, such as mesquite beans. Albinos were reported to have a reddish iris and be unable to see well in the sunlight, but to have normally pigmented skin and hair. 826 845

Twins were both reared, although this was difficult. They were more likely to die than other children. When one sickened or died, the other would also. It was thought that when one died, it had not been well treated, had not been taken up when it cried. The sympathetic bond may well have been thought to 845

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

845 apply only to twins as children, for aged Kutox told me he had twin younger brothers, the one surviving being now an old man.

J——, his older sister told me, is said to be from the village of twins. At birth he was so tiny they did not think he would survive. When he was four he was hardly bigger than a baby of six months. His mother took him to all the shamans, who could do nothing. Finally she applied to one married to her mother's sister. He declared he had seen this boy in his dreams. He directed, "Bring the boy, and let him stay a month if he likes me." The old shaman told them to give the boy everything he wanted, which they did. The old man gave him a horse. When the boy wanted a new horse, he would say, "Take the old horse back," which meant that the shaman should give him a colt, which he did. J—— is now a strapping six-footer of thirty.

A curious point was that the first born of twins was called the younger. The reason given was that one always let a child, a younger person, go through a doorway first. The twins called [601] each other in this fashion younger and older brother.[1] It was absolutely necessary that some such decision be made, considering that age distinctions figure at every turn in the kinship system.

163 Plural births other than twins were unknown to my informants. 845 Mrs. Redbird knew of three cases of twin births among people now living, a number which might have been predicted in a population of less than three hundred. Twins were called xavŏ'kc, "two."

847 It is difficult to tell how frequently abortion was practiced in the old days: it is common enough today. A cloth was tied tightly around the abdomen, draughts of a boiling hot tea made of iciu' (a plant growing near the river) were taken, and the constricting process repeated until the embryo was killed. (My informant had never heard of pressing the abdomen on a rock.)

854 The cradle was prepared before the baby was born. Women [462] gathered the materials for it because they knew best what the size should be, but men always put the frame together since they could lash it more tightly. Various women might prepare its several parts, which were assembled by some older woman of the family. It was distinctly preferred not to use a cradle that had belonged to some other woman. A cradle might be kept for the successive use of one's own children, or one gotten from a near

[1] This explains why twins in the myths are called older and younger brother.